

CONFIDENTIAL.]

[No. 36 of 1893.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 9th September 1893.

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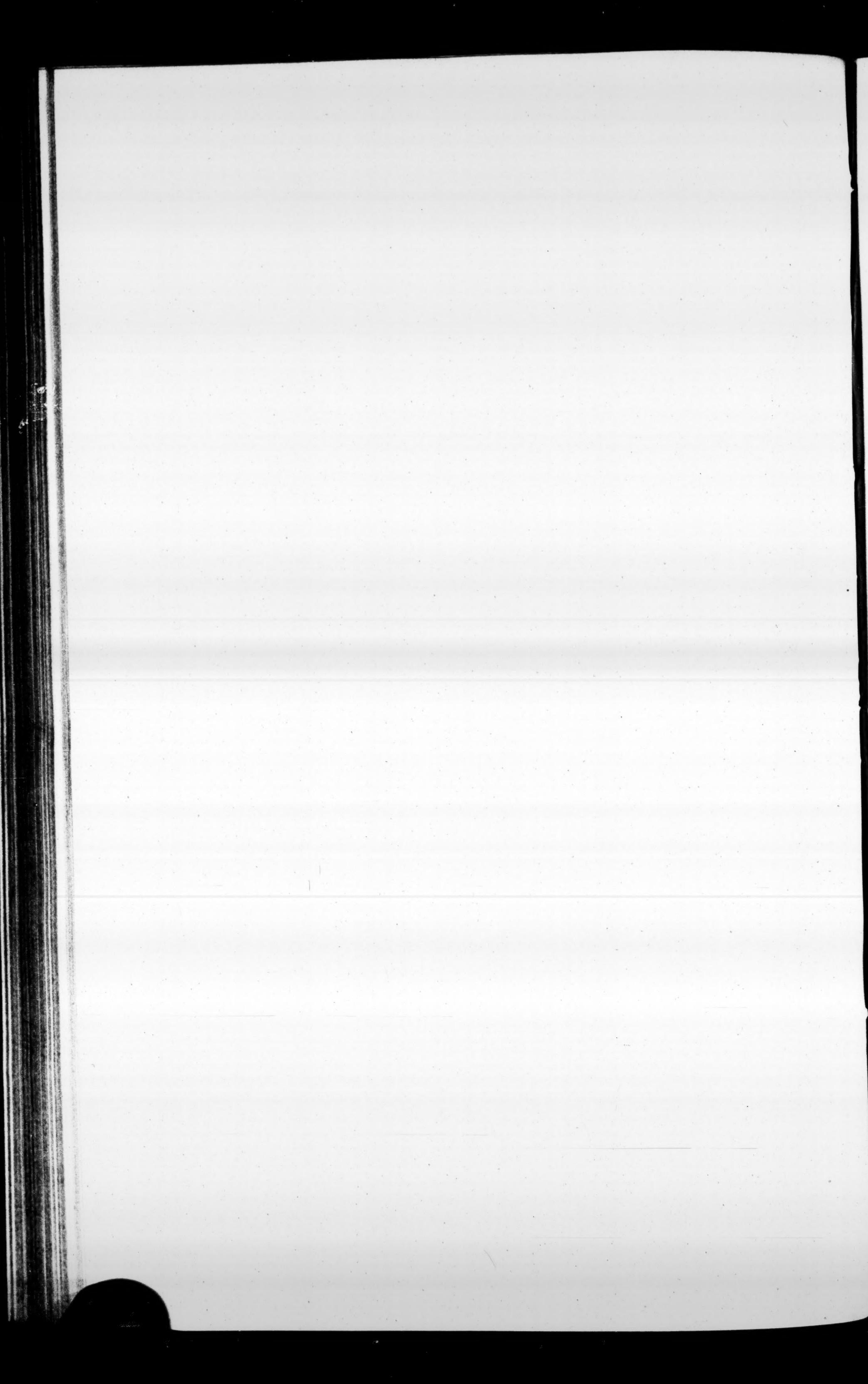
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Másik " ...	Calcutta ...	.....
	<i>Fortnightly.</i>			
2	" Bankura Darpan " ...	Bankura ...	360	1st September 1893.
3	" Grámvási " ...	Ramkristopur, Howrah ...	1,000	
4	" Kaliyuga " ...	Calcutta ...	...
5	" Kasipur Nivási " ...	Kasipur, Barisál ...	300	30th August 1893.
6	" Navamihir " ...	Ghatail, Mymensingh ...	500	
7	" Sadar-o-Mufassal " ...	Tahirpur, Rajshahi ...	650	
8	" Ulubaria Darpan " ...	Ulubaria ...	755	
	<i>Tri-monthly.</i>			
9	" Hitakari " ...	Tangail Mymensingh ...	800	
	<i>Weekly.</i>			
10	" Bangavási " ...	Calcutta ...	20,000	2nd September 1893.
11	" Banganivási-o-Prakriti " ...	Ditto ...	8,000	
12	" Burdwán Sanjivani " ...	Burdwan ...	320	29th August 1893.
13	" Cháruvártá " ...	Sherpur, Mymensingh ...	300	28th ditto.
14	" Chinsura Vártávaha " ...	Chinsura ...	.....	3rd September 1893.
15	" Dacca Prakásh " ...	Dacca ...	5,000	3rd ditto.
16	" Education Gazette " ...	Hooghly ...	1,050	1st ditto.
17	" Hindu Ranjiká " ...	Boalia, Rajshahi ...	212	
18	" Hitavádi " ...	Calcutta ...	3,000	31st August 1893.
19	" Murshidábád Pratinidhi " ...	Berhampore ...	.....
20	" Pratikár " ...	Ditto ...	611	1st September 1893.
21	" Rangpur Díkprakásh " ...	Kakinia, Rangpur ...	170	
22	" Sahachar " ...	Calcutta ...	800-1,000	30th August 1893.
23	" Samaj-o-Sáhitya " ...	Garibpore, Nadia ...	1,000	
24	" Samaya " ...	Calcutta ...	3,000	1st September 1893.
25	" Sanjivani " ...	Ditto ...	4,000	2nd ditto.
26	" Sansodhini " ...	Chittagong ...	.....	25th August and 1st September 1893.
27	" Sáraswat Patra " ...	Dacca ...	(300—400)	
28	" Som Prakásh " ...	Calcutta ...	800	2nd September 1893.
29	" Srimanta Sadagar " ...	Ditto ...	.....
30	" Sudhákar " ...	Ditto ...	3,600	1st ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
Daily.				
31	" Banga Vidyá Prakáshiká "	Calcutta	500	1st and 2nd September 1893.
32	" Bengal Exchange Gazette "	Ditto	.....
33	" Dainik-o-Samáchár Chandriká "	Ditto	1,500	3rd to 7th September 1893.
34	" Samvád Prabhákar "	Ditto	1,435	4th to 6th ditto.
35	" Samvád Purnachandrodaya "	Ditto	300	
36	" Sulabh Dainik "	Ditto	.....	1st, 2nd, and 4th to 7th September 1893.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
37	" Dacca Gazette " ...	Dacca	500-600	4th September 1893.
HINDI.				
<i>Monthly.</i>				
38	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	400	
<i>Weekly.</i>				
39	" Aryávarta "	Dinapore	750	
40	" Bihar Bandhu "	Bankipore	500	
41	" Bhárat Mitra "	Calcutta	1,500	
42	" Champaran Chandrika "	Bettiah	350	24th and 31st August 1893.
43	" Desí Vyápári "	Calcutta	.....
44	" Hindi Bangavásí "	Ditto	5,000	4th September 1893.
URDU.				
<i>Weekly.</i>				
45	" Akhbar-i-Al Punch "	Bankipore	750	31st August 1893.
46	" Anis "	Patna	.....
47	" Calentta Punch "	Calcutta	.....
48	" Darussaltanat and Urdu Guide "	Ditto	300	
49	" General and Gauhariasfi "	Ditto	410	
50	" Mehre Monawar "	Muzaffarpur	.....
51	" Reis-ul-Akhbar-i-Murshidabad"	Murshidabad	150	
52	" Setare Hind "	Arrah	.....
53	" Shokh "	Monghyr	100	
URIYA.				
<i>Monthly.</i>				
54	" Asha "	Cuttack	80	
55	" Echo "	Ditto	.....
56	" Pradíp "	Ditto	.....
57	" Samyabadi "	Ditto	.....
58	" Taraka and Subhavártá "	Ditto	.....
59	" Utkalprabhá "	Baripada	250	
<i>Weekly.</i>				
60	" Dipaka "	Cuttack	.....
61	" Samvad Váhika "	Balasore	225	10th August 1893.
62	" Uriya and Navasamvád "	Ditto	420	9th ditto.
63	" Utkal Dípiká "	Cuttack	400	12th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
64	" Paridarshak "	Sylhet	480	First fortnight of Bhádra 1300B.S.
65	" Silchar "	Silchar	250	
66	" Srihattavásí "	Sylhet	.....



I.—FOREIGN POLITICS.

The *Sulabh Dainik* of the 1st September asks if it is proper or opportune to send a mission to Cabul just at this time when the Russians are threatening to take

SULABH DAINIK,
Sept. 1st, 1893.

The Cabul Mission. Herat, and says that, if Russia invades Herat when the mission will be in Cabul and the hot-blooded Afghans, exasperated by the attack, cause any injury to the mission, the result will surely be an outbreak of hostility between the English and the Afghans, though the Amir, who has to govern an insubordinate and unruly people, will scarcely be to blame for such a contingency. The position of the Amir himself will in that case become a very embarrassing one, for he will have, not only to repel the Russian invasion, but also to quell a disturbance by his own people.

It is probable that the arrival of the mission in Cabul will precipitate the Russian invasion of Herat. And it is to be asked, if Lord Lansdowne will act wisely in rousing the sleeping lion. The mission has not yet started, but it is rumoured that the Russians are on their part already making their preparations.

The *Englishman* newspaper's surmise may be correct that the Amir's delay in sending word to the mission to start is due to His Highness's anxiety to complete every arrangement for the mission's comfort and safety on its way to Cabul. But is it possible that the Amir should require so long a time to make his arrangements for the mission's journey? The Amir is not certainly cutting a new road through the hills for the mission, nor is His Highness covering with velvet or strewing with flowers the whole road on which the mission will travel. Indeed, it is not quite intelligible that a momentous business, like the sending of the mission, is being delayed simply because the arrangements on the road have not been completed. There is surely some secret reason for this delay in sending the mission.

Supposing Russia to have no intentions against Herat, she will not certainly, considering how her own attempts to bring the Amir under her control failed some time ago, suffer a British mission to hold consultations with the Amir unopposed. It cannot for a moment be supposed that the English alone have been carefully watching the intentions and movements of the Russians, and that the Russians have been sitting idle and doing nothing in the way of watching the English. If the Russians can do nothing else, they will at least do their best to frustrate the object of the mission. The Russians are a brave people, and do not lack shrewdness to boot. If the English side with the Amir to oppose their entrance into Afghanistan, they too will take the opportunity of making an exhibition of their prowess by taking Herat. In view of all these considerations it is advisable that the mission should be postponed for the present. There is no knowing in what troubles the British Government may be involved by sending it just now.

2. The *Sanjivani* of the 2nd September says that the first and second *Cabul wars* were the result of attempts on the part *The Cabul Mission.* of the British Government to place troops in Herat

SANJIVANI,
Sept. 2nd, 1893.

in order to check Russian advance. Lord Lytton wanted to keep troops all round Afghanistan and thus virtually to cage the Amir within the limits of his dominions, and the result was the second Afghan war. Since that war Lord Dufferin and Lord Lansdowne have, at the evil advice of Lord Roberts, sent troops several times beyond the North-Western frontier and robbed the tribes dwelling in those regions of their freedom. It is for this that Russia occupied the Pamir region. The Cabul Mission, about to be sent by Lord Lansdowne, has for its object the adoption of measures which will prevent further Russian advance. And Russia understands this well. The *New Free Press* newspaper of Vienna says that Russia is making preparations for occupying Herat, and is building forts at Penjeh, Sarakhs, and Puli Khatoum. So, if the English take extreme measures, the Russians will not remain idle. But the Military authorities at Simla do not believe the Vienna paper.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Sanjivani* of the 2nd September says that the other day some boys of Dildarnagar in the Ghazipur district in the North-Western Provinces took it into their heads *A sham riot.*

SANJIVANI.

to play out a cow-killing riot. They got a mouse to do duty for a cow, which some of them, the Musalman party, would slaughter, but which some others, the Hindu party, would not let them slaughter. The boys were armed with sticks, and in the fight two of them got severe wounds in the head. The police have arrested and sent them to Ghazipur for trial.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 5th, 1893.

4. The *Dainik-o-Samachar Chandrika* of the 5th September thus reviews the Government Resolution on the last Police Administration Report:—

Government Resolution on the last Police Administration Report.

The Lieutenant-Governor has expressed satisfaction at the small number of prosecutions against police officers during the year under review. But considering the fact that in the majority of cases acts of oppression committed by police officers do not come to the knowledge of the public, the smallness of the number of prosecutions against police officers last year does not by any means prove that there was less police oppression in that year.

There are, according to the Inspector-General's Report, 41,766 village chaukidars in the Burdwan Division, and not more than 17,000 in either the Rajshahi or the Presidency Division. This difference in the number of village chaukidars has struck the new Lieutenant-Governor and the new Inspector-General, but the writer is not at all surprised at this difference, for he knows that the largeness of the number of village chaukidars in the Burdwan Division was due to the prevalence of theft and dacoity in that division. If the present number of chaukidars be reduced, the reduction may have the effect of increasing the number of thefts and dacoities in the division.

Sir Antony MacDonnell considers the present scale of rewards for chaukidars for meritorious service to be rather low, and has asked the officers concerned to shew no niggardliness in the matter of distributing these rewards. Would any one have heard of such a thing if Sir Charles Elliott had now been in office?

According to the Inspector-General's Report, the chaukidars in the Backergunge district possess more or less education. This is certainly news to the writer. But, then, as the chaukidars in the district of Backergunge do not get higher pay than chaukidars in other districts, there must be some mystery in connection with the alleged increased number of educated chaukidars in the district. It is said that in the district no man who is absolutely illiterate is appointed a chaukidar. If this be so, it means that primary education has made most progress in Backergunge, and not only Mr. Savage, but also Babu Ram Sundar Bysack, Deputy Inspector of Schools, should get credit for it.

The Lieutenant-Governor has asked police officers of the higher grades to see that chaukidars are not treated by their subordinates as if they were their slaves. This remark of the Lieutenant-Governor will have its effect, and chaukidars will come to be better treated by the police. The Lieutenant-Governor has asked panchayats and village mandals not to make chaukidars work for them, and this suggestion of His Honour will be easily carried out, for it is now clear that panchayats and village mandals will have to fear the chaukidars. The writer said this when the new chaukidari law was passed. But chaukidars are ill-treated, not so much by panchayats and village mandals, as by police officers, and to ask these very police officers to see that the chaukidars receive better treatment at their own hands will serve no good purpose. The Magistrates should therefore keep a strict eye in the matter. It is no use telling one set of bad men to take care of another set of bad men.

(b)—*Working of the Courts.*

HITAVADI,
Aug. 31st. 1893.

5. The *Hitavadi* of the 31st August takes exception to the Secretary of

The Secretary of State on the relation between the executive and the judiciary.

State's despatch on the subject of the High Court's controversy with the Bengal Government. It is clear from the statement in the despatch that

occasion may arise when it may be necessary for the Provincial Governments, to comment on the proceedings of the High Courts, that His Lordship has upheld the *zid* of the Bengal Government. Some people say that Sir Charles Elliott went to England to influence the Secretary of State's decision in his favour. If so, His Honour has gained his point, and will on his return to

this country be able to renew his contest with the High Court in right earnest. The Secretary of State's despatch is now in the hands of the Judges, and its perusal must have sorely disappointed them. But let not the Hon'ble Judges despair; let them agitate for the preservation of their independence, and all India will help them. Any interference with the independence of the High Court will tend to increase the powers of the executive and jeopardise the lives and liberty of the people. The writer is at a loss to see how it is, that Lord Kimberley, a native of free England and one of the leaders of the Liberal party, is unwilling to preserve the independence of the Courts. In England the judiciary has always been independent of the executive, and every reader of history knows how much blood this independence cost England in the past. A separation of the judicial and executive functions is indispensable for the good of a country, and why should the people of India go without the benefits of such an arrangement?

6. The *Sudhakar* of the 1st September says that in his decision of the

question whether the Government has the power to interfere with the judicial independence of the High Court, the Secretary of State has tried to run

SUDHAKAR,
Sept. 1st, 1893.

The question of the relation of the executive to the judiciary.

with the hare and hunt with the hounds, and his decision is not on that account satisfactory. The executive Government ought not, in the writer's opinion, to interfere with the judicial independence of the High Court, for such interference is most likely to prove an impediment to a satisfactory administration of justice.

7. The *Sanjivani* of the 2nd September says that the Secretary of State's

decision, while upholding the prestige of the High Court, has safeguarded the life, honour, and property of the people. Executive oppression has struck

SANJIVANI,
Sept. 2nd, 1893.

The Secretary of State on the judiciary and the executive.

terror into the hearts of the people, and there is no knowing where that oppression would have ended if the judiciary had been placed under the control of the executive.

8. The *Bangavasi* of the 2nd September says that the Secretary of State

has come to no definite decision on the question of the powers of the High Court and the Bengal Government respectively. Lord Kimberley, however,

BANGAVASI,
Sept. 2nd, 1893.

holds that, for the purposes of the administration, the Viceroy should have the power of criticising the judiciary in special cases, and that such criticism should be made privately and not publicly. Is then such criticism mischievous only when it is made publicly? The people are already finding fault with the administration of justice, and it is not difficult to guess what the judicial administration will become after this decision by the Secretary of State.

9. The *Dainik-o-Samachar Chandrika* of the 4th September says that the

way Mr. Marsden, Chief Police Magistrate, Calcutta, occasionally dispenses justice in cases brought before his Court is disapproved of by many people. The

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 4th, 1893.

Race distinction in the Calcutta Police Court.

fact that the native accused are often punished by him more heavily than European accused, even when the offence charged against the latter is a more serious one than that with which the former are charged, is admitted even by the *Indian Daily News* newspaper. Mr. Marsden, for instance, has lately sentenced a Bengali to six months' imprisonment for stealing a bottle of whiskey, while he has sent to jail a European rough, who had most cruelly maltreated a young woman, for only as many weeks. This importing of race considerations into judicial work cannot but affect popular confidence in British justice. Is it desirable to bring about such a result?

10. The *Sulabh Dainik* of the 6th September says that Babu Jagatdurlabh

Basak, Deputy Magistrate of Purulia, having

SULABH DAINIK,
Sept. 6th, 1893.

"No conviction, no promotion." punished no one in connection with a riot which happened there some time ago, incurred the displeasure of Sir Charles Elliott, and has, in consequence, been transferred to the most unhealthy sub-division of Kurigram in the Rangpur district. Those who do not believe in 'no conviction, no promotion,' will see their error.

(d)—*Education.*

11. The *Dacca Prakash* of the 3rd September has the following on the Central Text-Book Committee:—

DACCA PRAKASH,
Sept. 3rd, 1893.

The Central Text-Book Committee.

Books written by East Bengal authors, even when approved by the Committee, have no chance

of being adopted as text-books in the schools of West Bengal. An East Bengal author was once snubbed by an Inspector or a Deputy Inspector of Schools for having asked him to introduce one of his approved books as a text-book in some West Bengal school. This antipathy to East Bengal authors generally, more than his own personal disappointment, deeply hurt the feelings of the author. Many think that no books written by East Bengal authors, if they are not absolutely perfect and faultless, are approved by the Committee. This being the case, the books by East Bengal authors, which have found a place in the Committee's list, must be exceptionally good, and yet none of them has ever been included in the list of text-books for West Bengal schools. Again, books printed at Dacca have very little chance of being included in the Committee's list. The Committee has no hand in the selection of books for Entrance schools; and yet some of the inspecting officers are said to have warned the authorities of an Entrance school against using books printed at Dacca.

(e)—*Local Self-Government and Municipal Administration.*

SAMAY,
Sept. 1st, 1893.

The municipal administration
of Bankipur.

12. A correspondent of the *Samay* of the 1st September blames the municipal administration of the town of Bankipur. Its roads are dirty and never watered. During the rains they are full of mud, while in fair weather the dust on them is simply intolerable. The open drains skirting the roads are never properly flushed. The Lieutenant-Governor paid a visit to the town on the 29th July last, and on that occasion it was made to wear a smart look. His Honour has therefore probably brought away a very false idea regarding the municipal administration of the town, and the more so as he had no time to make careful enquiries into the matter.

SANSODHINI,
Sept. 1st, 1893.

13. The *Sansodhini* of the 1st September puts the following questions to the Chittagong District Board:—

The Chittagong District Board.

- (1) Whether all earthwork is done by coolies engaged by the day? If so, how does the Board check the number of coolies employed on each particular work? Why does the Board sanction expenditure without making such a check?
- (2) Why does not the Board pay for earthwork measured according to the *kuya* system?
- (3) Whether it is true that the District Board pays Rs. 7 or Rs. 8 for every *kuya*, while on the railway work in which earth has to be brought from a considerable distance, earthwork is paid at the rate of Rs. 4-8 per *kuya*?
- (4) Whether it is true that the roads in the mufassal have not been repaired for a long time beyond being levelled from time to time by scraping?
- (5) Why have not the bends in the Halda river been yet cut, though it is a long time since the work was sanctioned, and people are ready to contribute towards its expenses?
- (6) Whether the Sitakund road is in a most miserable condition, and the price of rice imported from that place has therefore increased?

CHINSURA
VARTAVAH,

Sept. 3rd, 1893.

The Hooghly-Chinsura Muni-
cipality.

14. The *Chinsura Vartavaha* of the 3rd September says that the rainy season is nearly over, and yet the authorities of the Hooghly-Chinsura Municipality have not undertaken the repairs of roads within their jurisdiction. Roads cannot be properly repaired without a copious use of water for drenching *khoas*, and where will the municipality get sufficient water when the rainy season shall be over? It is said that as the municipality has only two rollers, the work of repairing roads is necessarily delayed. If so, why does it not buy a new roller? The arrangement for the removal of night-soil is very imperfect, and the mehter nuisance is so great that people cannot go out for their morning walk in the streets of the municipality. In other municipalities the mehters, while removing night-soil from privies, are required to carry it in covered pots, and that system should be introduced in this municipality.

(g)—*Railways and communications, including canals and irrigation.*

15. Some people residing on the bank of the Halda river in Chittagong write in the *Sansodhini* of the 25th August as follows:—

SANSODHINI,
Aug. 25th, 1893.

(1) The large number of bends in the river Halda between Ramdas's *hát* and Nazir's *hát* are a source of great inconvenience and mischief to the residents in the river-bank.

(2) In the absence of a straight channel, the large volume of water which rushes down the river in the rainy season overflows the banks, and causes serious damage to crops and other property.

(3) The north bank of the river being a seat of trade and business, people have frequent occasion to go there in boats, but the absence of tides in that part of the river, which is due to the bends, makes the boat journeys very slow. Besides, in the rainy season the north bank is exposed to greater danger from flood than the south bank, and the part of the river near the north bank becomes very dangerous to navigation.

(4) If these bends are removed, the channel will become straight, and these floods will cease, and navigation in the river will become easier and safer.

(5) With the bends removed, a considerable quantity of land will be recovered from the bed of the river which will belong to Government, and more than compensate it for the expense it will have to incur in cutting the bends.

(6) The work will not involve much trouble or cost.

(7) If Government undertakes the work, the people residing on the banks of the river will contribute Rs. 100 towards the cost.

(8) It is true some years ago Government proposed to have the bends cut, but nothing came of the scheme, and the people on the bank have suffered all sorts of loss since that time. And the loss and inconvenience suffered by them this year on account of the unusually heavy rains have been very considerable.

16. The *Kasipur Nivasi* of the 30th August says that the canal passing through Kasipur, Rayapasa, Karapur and other villages in the district of Barisal having silted up from the culvert on the Baniyakathi-Harinaphuli road to the Rayapasa road, has ceased to be navigable. This has resulted in much local inconvenience inasmuch as boats from Kasipur, Rayapasa, Karapur, Ramchandrapur, Bajitpur and other places have now to make a considerable detour in reaching their destinations. The silting up of this portion of the canal has also injuriously affected the new canal of Rayapasa. The District Board is asked to remove the rank vegetation growing on the bed of the silted up canal, and thereby open a passage for boats. If this is done, the action of tides will tend to deepen it, and the silt will be removed.

KASIPUR NIVASI,
Aug. 30th, 1893.

(h)—*General.*

17. The *Sahachar* of the 30th August has the following in the course of an article headed "The future danger of India":—

SAHACHAR,
Aug. 30th, 1893.

"The future danger of India" Sir Charles Crosthwaite and some short-sighted European officials under him, who can see only present interests, are blaming the *Gorakshani Sabhas* as the cause of the recent riots. At Balia and other places hundreds of Hindus have been arrested and a great many of them have been sent to jail; many have fled, while not a few are trembling in fear as to what their lot will be. The writer asks the Government of India to see things with eyes wide open and to save the Empire from the danger with which it is threatened. The Empire is really in danger, for some hot-headed and anti-Hindu European civilians are, by oppressing the Hindus, placing facilities in the way of Russia gaining her object. It is a great mistake to blame the Hindus and punish them for the recent disturbances. As for the *Gorakshani Sabhas*, they have not been newly established, nor were their members the men who attacked the Musalmans. The Hindus who attacked the Musalmans of Azamgarh had nothing to do with the *Sabhas*. This being the case, if the authorities attempt to coerce the *Sabhas*, they will be guilty of committing oppression on a truly loyal people. Were there *Gorakshani Sabhas* in Rangoon? Why were the Hindus in Prabhas Patan attacked, and why those riots in Bombay? In Bombay Mr. Vincent, the Police Commissioner, is blaming the *Gorakshani Sabhas* simply

because he wants to hide the errors of judgment he himself committed in connection with the riots there. Like other officers he connived at, or made light of, these riots, in order that by putting them down he might get a knighthood like Sir Frank Souter. He had thought of catching fish by making a breach in the embankment and closing the breach as soon as he had got enough fish for his dinner. But the rush of water through the breach having proved too heavy for him, he could not close the breach as he had thought he would. And the result of his making that breach in the embankment was that the men who used to shut their door at the sight of red *pugris* defied even the soldiery. In Calcutta, too, the Musalmans arranged to have a riot which was only prevented by the prompt action of the Police Commissioner. But are there *Gorakshani Sabhas* in Calcutta? Large numbers of cattle are daily slaughtered in Calcutta, and butchers drive through the streets every evening the animals which they intend to slaughter. The Hindu goalas, again, sell their cattle to these butchers. But how is it that in spite of this a conspiracy was set on foot in Calcutta to destroy Hindu temples and to commit murders and other excesses? Who opposed the slaughter of cows in Calcutta? Government should be on its guard and reject the statements of those officers, who, having Mr. Paul's resolution in view, are now committing oppressions on the Hindus. The Empire has been won with the blood of large numbers of Hindus, and who shall say that Government's present policy towards the Hindus is not discussed in the ranks of those Gurkha and Sikh soldiers upon whom it relies so much? Formerly the Hindus under British rule had no cause for anxiety, but now Government's attitude towards them has given rise to various thoughts in their minds. This is a thing which Government ought to take into account. Nevertheless, the Hindus still remain deeply loyal to the Maharani, and not a word against the Government has yet escaped or will ever escape their lips. They know that Sir Charles Crosthwaite and his officials are not the arbiters of their fate, and that the Viceroy has not the prejudices of the civilian body, and will yet do them justice. And the question now is if through the machinations of Russia and the foolishness of the European officials of Government the Hindus lose their confidence in the Viceroy and the British people, would that be for the good or the evil of the Empire?

SAHACHAR,
Aug. 30th, 1893.

Compensation allowances to the services.

18. The same paper refers to the compensation allowances which have been granted to the services, and remarks as follows:—

Most of the native papers of this country approved of the recent currency legislation of Government because they thought that it would have the effect of putting a stop to the loss from exchange. But by his sale of the Council Bills, the Secretary of State has shown that this object will not be gained by the new law, and it is now settled that the European members of the service will be compensated for thier loss from exchange. The grant of these allowances which, by the way, will have a retrospective effect, means that henceforward all European officials, both covenanted and uncovenanted, from the Governor-General downwards and some Eurasian officials, will get increased salaries. In the opinion of the Advocate-General these allowances should be assessed to the income-tax. But no income-tax will be levied on them, and the country will have to pay an additional crore of rupees annually to the European officials of Government. Some of the native papers and the English newspapers of this country have shown that India cannot in fairness be made to compensate the loss which the European officials suffer in making remittances home. The officials are paid in rupees, and the value of the rupee has not decreased in India. The loss in making home remittances, of which the officials complain, is due to the Government of England's adopting a particular monetary system with the object of enriching the capitalists of their own country and by that means securing their votes. But no heed has been paid to this protest, and compensation allowances have been granted to the officers concerned. In England an act of this nature would have given rise to extensive agitation, and the Members of Parliament would have been forced to give effect to the views of their constituencies. But here people can only protest and protest before the man who himself will share in the benefits of the new arrangement! The writer is glad that the Bombay Association has protested against

the granting of these allowances. Let protest meetings be held all over the country, and a memorial on the subject be sent to Parliament. The granting of these allowances is unnecessary and will involve a waste of public money. In no country are officers of Government paid at so high a rate as here. Moreover, whereas in all other countries the people's money is spent among them, India's money is being continually carried to England. The effect of this has been to impoverish the country. There were, indeed, famines in this country during the Moghul rule, but under the Moghuls five crores of people had not to live as now on half a meal a day. English statesmen know all this, and yet they will not adopt any remedial measures. The people must therefore themselves exert in the matter.

The writer has no hope that a petition to Parliament in the matter of the allowances will bear any fruit, for the Liberals have been all along doing injustice to India in matters of revenue. But then Messrs. Chaplin and Balfour have protested against the proposed misappropriation of the Indian revenues, and the only hope of the people of India lies in that protest.

19. The *Samay* of the 1st September has the following:—

SAMAY,
Sept. 1st, 1893.

Native merchants in the currency settlement.

The Government of India having granted the request of the Exchange banks to get the silver bullion imported by them before the passing of the

Currency Act coined into rupees, certain native merchants of Burra Bazar, Calcutta, who had also imported large quantities of silver before the new law was passed, sent a telegram to the Viceroy craving the same favour. The Secretary to the Viceroy acknowledged the receipt of the telegram; but as no reply to it came for a long time, the merchants sent several telegrams in succession. At last the reply has come refusing the prayers of the merchants, the reason assigned for the refusal being that the circumstance which led to the granting of the favour to the Exchange banks does not exist in the case of the native merchants. What this circumstance is has not been stated, and the merchants think that it is no other than the white skin of the favoured party. So long as Government does not publicly state its reasons for rejecting the prayer of the native merchants, people will question its impartiality and its motives in this matter.

20. A correspondent of the same paper says that there are two toddy

SAMAY.

Toddy shops in a village in the 24-Parganas district.

shops at Mahestola, a village in the 24-Parganas district—one in front of the local English school building, and another in the local bazar, and that

much inconvenience is felt in the school and in the bazar in consequence of the drunken quarrels in the shops. The excise authorities are asked to remove the shops from their present sites.

21. The *Sanjivani* of the 2nd September says that the troops sent to Balia during the *Baqrid* riots having wanted

SANJIVANI,
Sept. 2nd, 1893.

The charpoy affair in Balia.

charpoys, the Magistrate ordered the *patwari* to get *charpoys* from the residents, and the *patwari*, it is said, procured *charpoys*, though not without the use of force in some cases.

The residents had therefore no alternative but to sleep upon the floors of their houses, and that caused indisposition to many of them, and led to snake-bites, a boy of five years actually dying from this cause. Again, some of the villagers got their *charpoys* back, but most of the *charpoys* were found in prostitutes' houses. The Magistrate ought to enquire how the *charpoys* came to be left in those places.

22. The same paper has the following:—

The Gurkha affair in Simla.

On the evening of the 18th August last, Lieutenant Tytler was riding towards the Jutogh

SANJIVANI.

fort in Simla, when he met two Gurkhas on the road, and told them to make room for him to pass. The Gurkhas instead of doing this told him to pass by the other side of the road. On this, the Lieutenant abused them, with the result that he was abused in return. The Lieutenant then made use of his whip, and the Gurkhas retaliated by dragging him down from his horse and giving him a good thrashing. The parties then separated and went their respective ways. The two Gurkhas who had this encounter with the Lieutenant lived with two other Gurkhas and some females in a house near the fort. At night when they were asleep, they were suddenly aroused to see their house

surrounded by European soldiers, and some soldiers even in their bed-rooms. They fought a free fight with the soldiers, but were soon overcome and taken prisoners. Two of them have been so seriously wounded that little hope is entertained of their lives. The Gurkhas have been charged with having entered the fort in a drunken state. If the charge is true, let the Gurkhas be tried and punished. But will no enquiry be made into the affair narrated above? All India expects the Viceroy to do justice in this matter.

SANJIVANI,
Sept. 2nd, 1893.

23. The same paper contrasts the speeches delivered in connection with the late riots by Sir Charles Crosthwaite and Lord Harris at Azamgarh and Bombay respectively, and says that Sir Charles and his followers ought to

Lord Harris and Sir Charles Crosthwaite in the late riots.
learn from Lord Harris what statesmanship is. A statesman rules by recognising and rewarding courage and enlightenment, and thus putting cowardice and cruelty to shame, and not by abusing any particular community without cause, or by threatening them with the penalties provided in the law. The very different conduct of Lord Harris and Sir Charles Crosthwaite in these riots proves the correctness of the writer's view that the Lieutenant-Governorships ought to be given to men from England, and not to the members of the civilian community in this country.

BANGAVASI,
Sept. 2nd, 1893.

24. The *Bangavasi* of the 2nd September says that, according to a correspondent of the *Indian Mirror*, the troops brought to Balia during the *Baqr-id* riots wanted each a *charpoy*, and the tahsildar's men procured *charpoys* for them from the residents. The residents had therefore to sleep upon the floors of their houses, and the consequence was that many of them were bitten by snakes and scorpions. And when the troops left the village, some of the residents, it is said, got their *charpoys* back, but most of the *charpoys* were found left in the houses of prostitutes.

SULABH DAINIK,
Sept. 2nd, 1893.

25. The *Sulabh Dainik* of the 2nd September has the following:—

Official plea for oppression. Is the noble principle that all people in this country are equal in the eye of the law observed in practice under British rule at the present time? Is the intention of the law given effect to when a European charged with the murder of a native is either slightly punished, or is let off without any punishment whatever, while a native charged with a similar offence is not often visited with the extreme penalty of the law? And the case of the European officials in this country is even more striking in this respect. If a European Judicial officer wrongfully sentences a man to capital punishment, he is not at all taken to task for it. But, though he enjoys immunity from censure, his conduct can only be characterised as arbitrary and unlawful. Justice requires that all subjects of the British Government, no matter whether they are Europeans or natives, officials or non-officials, should be viewed in the same light. The distinction made in the law in this respect is extremely reprehensible. Offending officials have now for some years past begun largely to take advantage of the plea that any particular wrong-doing charged against them was necessitated by the exigencies of the State. This plea, it is well known, was of no avail to Mr. Cowan who, for ordering the massacre of the Kukis, was dismissed from Government service.

But the times are changed, and Government now cares little for popular disaffection. It is also clear from the way the administration is being carried on that Government does not even hesitate to wound public feeling, and an officer's chances of promotion in the public service depend on the extent to which he can worry and oppress the people. And what fear has he when he can resort to the easy and convenient plea that the interests of the State required the exercise of such oppression? Who, for instance, is being held responsible for the hardship and troubles suffered by large numbers of people in the late riots at Balia, Azamgarh and other places, and for the imprisonment of, and the quartering of a punitive police on, the Hindus, though it is well known that the riots were wholly due to carelessness and want of foresight on the part of the Magistrate of Azamgarh? It is all very well for the Magistrate to do anything he likes on the plea of safety of the empire, but what about the victims of his oppression?

The fact is, Sir Charles Crosthwaite is principally to blame for the recent riots. He took no action on the representations made to him by the Hindus, and directed no enquiry about their grievances, while now he openly charges them with having conspired against the Musalmans. If a few men like Burke had been now living, there can be no doubt that the whole body of officials concerned in the Azamgarh affair would have had a very rough time of it, and would have been held responsible for the occurrence of the riots and the loss of human life with which they have been attended, while the plea of public welfare and public tranquillity would have been rejected as perfectly untenable. But those days are gone. Englishmen's old glory has disappeared. Their large heart has begun to become narrow. And no longer does one perceive that extraordinary influence of the English sovereign power. How, otherwise, could it be possible for their subjects, made frantic with rage, to indulge in a free fight in utter disregard of powder and shot?

The law of Englishmen has begun to be disregarded, and English honesty has begun to be questioned, or why should there be such occurrences? It behoves the Government of India to direct a full and exhaustive enquiry into the origin of these riots, for nothing else will convince the people that their life and property are not completely at the mercy of the officials. The plea of public welfare under which the authorities have committed the recent acts of lawlessness can never do any good to the State, but will be on the contrary productive of very injurious consequences. Injustice and oppression will go on increasing if prompt measures are not adopted to check official highhandedness.

26. The *Dainik-o-Samachar Chandrika* of the 3rd September says that

Mr. R. C. Dutt on the separation of judicial and executive functions. Mr. R. C. Dutt has become old in the office of Magistrate, and his remarks on the subject of the separation of judicial and executive functions ought not to be summarily rejected. The Secretary of State is in favour of the separation, and financial considerations alone prevent him from giving effect to the reform. But here is Mr. Dutt's scheme for effecting the separation without increasing the cost of the administration. The writer approves of the scheme.

27. The *Dainik-o-Samachar Chandrika* of the 4th September has the

What Government's policy in the riots should be. following on the recent riots between the Hindus and Musalmans:—

Occurrences like these are not unusual in any State. There is hardly a country in Europe which has not occasionally to witness breaches of the public peace in consequence of labour demonstrations. And America, too, has experience of like troubles. But nobody in Europe apprehends a rebellion from such riots or demonstrations. Why then such apprehensions in India? The body politic like the human body is liable to disease and distemper; and these riots and breaches of the public peace are the diseases and distempers to which the body politic is subject. It is now the duty of statesmen and officials to adopt such measures as will arrest the progress of the disease which has just made its appearance in the body politic. And the only treatment that will prove efficacious under the present circumstances is the adoption of a policy of strict justice. Any other treatment is sure to aggravate the disease. As for these riots, supposing the Hindus and the Musalmans to be the parties who were primarily responsible for their occurrence, the officials too must come in for a share of the blame.

Nobody would be justified in apprehending a universal deluge from a rise of one or two rivers in a country. A catastrophe like that can only occur when the time for it is ripe. God forbid that the circumstances which led up to the Sepoy Mutiny should ever repeat themselves in this country; and it is almost certain that circumstances like those do not and will not always occur. Why then should one trouble oneself with thoughts of a catastrophe like the Sepoy Mutiny?

No responsible officer of Government should listen to advice given by Anglo-Indian newspapers like the *Pioneer* and the *Morning Post*. They are birds of ill-omen and prophets of evil, constantly spreading alarmist reports and harping on mutiny and rebellion. What the conductors of these papers want is to frighten Government into highhandedness. What they want is that Government should disregard all considerations of mercy, *dharma* and justice, and follow a policy of absolute repression. What they want is that the people

DAINIK-O-SAMACHAR CHANDRIKA,
Sept. 3rd, 1893.

DAINIK-O-SAMACHAR CHANDRIKA,
Sept. 4th, 1893.

should be governed according to the martial law and tried by courts-martial established all over the country, and that by increasing Anglo-Indian ascendancy in the country the native subjects of Government should be made to occupy a position of abject submission.

But it is only a policy of strict justice and impartiality that can pacify an excited people. It is therefore the duty of the British Government and of the British Parliament to see that all Governors and subordinate officials follow that policy in the administration of the country. It is the love of justice and impartiality shown by him as a king that has made Rám an ideal ruler for all time. It is only the subjects of a just ruler that can enjoy happiness and prosperity. Rám showed no undue favour to anybody, and all castes received equal treatment at his hands. And so great was his love for his subjects that to please them he did not hesitate even to banish Sítá, his beloved queen, from his home. Where will one find another such ruler ?

Let the British Government follow the example of that Hindu king, and extend the same impartial treatment to the Hindu, the Musalman, the Christian, the non-Christian, the Anglo-Indian, the native and all other sections of its subjects irrespective of considerations of caste and creed. Let it punish the wicked, even if they belong to the ruling race, and encourage the good, and peace and prosperity will reign undisturbed in the country.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 6th, 1893.

SULABH DAINIK,
Sept. 7th, 1893.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 7th, 1893.

28. The Dainik-o-Samachar Chandrika of the 6th September says that the whole cost of the Opium Commission, which has been appointed solely at the instance and importunity of the anti-opium party in England, and in which India has not the slightest interest, ought to be paid from the British Exchequer. The Secretary of State's proposal to pay half its expenses from the Indian treasury has met with strong opposition from Sir George Chesney both in the House of Commons and in the columns of the *Times* newspaper, and the *Times* newspaper itself has objected to the proposal. In India the British Indian Association has opposed the proposal. Indeed, all India protests against it. It will be the greatest injustice ever committed upon India to inflict upon her, in the face of such strong opposition, even half the expenses of the Commission.

29. The Sulabh Dainik of the 7th September has the following:—

The authorities in the riots.

We have been so long pointing out that the Azamgarh riots were due to the fault of the officials. But Government seems to have paid little heed to us, for it has not yet ordered any enquiry into the conduct of the officials. The cry for an Opium Commission is rending the skies in England and India, but it is hardly considered Government's worthwhile to attend to a matter which involves the question of internal dissensions, slaughter of the people by themselves, and the peace and tranquillity in the country. Do the authorities really desire to see both the Hindus and the Musalmans weakened by mutual quarrels and hostilities ?

30. The Dainik-o-Samachar Chandrika of the 7th September has the following:—

Sir Charles Crosthwaite's riot resolution.

In his Resolution on the cow-slaughter riots, Sir Charles Crosthwaite has shown the same bias which he showed in his speeches at Balia and Azamgarh. Every disinterested person will see that in this Resolution Sir Charles has tried to clear himself and his subordinates of all blame. Sir Charles sees that the subject of the cow-slaughter riots will be discussed in Parliament, and that the Government of India will be called upon for an explanation of those disturbances, and he has therefore thought it fit to justify beforehand his own conduct as well as that of his officials in this connection. But even in this self-justifying Resolution, Sir Charles has had to admit the inefficiency and want of foresight of the officials, and specially of Mr. Dupernex, the Magistrate of Azamgarh. Sir Charles has tried hard to clear Mr. Dupernex of blame, but in vain.

Sir Charles has admitted in his Resolution that Mr. Dupernex issued a notice relating to cow-slaughter in certain villages in which he apprehended breaches of the peace in that connection. But, as a matter of fact, this notice, which contained a list of the villages in which cow-slaughter takes place every year, and indulged in surmises as to the places where such slaughter was likely to produce disturbances this year, was published in every village in Azamgarh,

and no wonder that it alarmed the Hindus on the one hand, and encouraged the Musalmans on the other. Where was the need, one might ask, of publishing in every village a notice which contained nothing but surmises as to the villages in which breaches of the peace were likely to take place?

In the resolution issued by him Sir Charles has not been able to refute a single statement of Pandit Bissen Narayan. On the contrary, a careful perusal of his resolution will show that many of the Pandit's statements find support in the resolution.

If Mr. Dupernex had issued a notice to the effect that cow-slaughter would be permitted only at those places where it had always taken place, and that interference by the Hindus with cow-slaughter at such places would be punished, no disturbance would have taken place.

Pandit Bissen Narayan has stated that at the village of Mau the Hindus and Musalmans were trying to arrive at a mutual agreement about cow-slaughter; but as the discussions were naturally of a noisy character, the police took the whole thing for a riot and proceeded to fire. The Hindus thought that they were being fired upon by the Musalmans and got excited. It was thus, says the Pandit, that the mischief arose. If the Pandit is right, it is the police which is clearly responsible for the disturbance.

The Pandit has also said that the disturbance at another place was owing to a Joint-Magistrate having encouraged the Musalmans to cow-slaughter. How can one disbelieve what the Pandit has ascertained by personal enquiry on the spot and accept as gospel truth what Sir Charles has gathered from his officials?

The fact is that Sir Charles has tried to lay all the blame of the cow-slaughter on the Hindus just as Sir Auckland Colvin laid all the blame of the Hurdwar affair on them.

Sir Charles lays all the blame of the late disturbances at the door of the Gorakshani Sabhas which, he says, had excited the Hindus against cow-slaughter. In support of this assertion of his, Sir Charles has referred to two or three cases in which certain Hindus had tried to rescue cows from the hands of butchers. But it is to be remembered that the facts in connection with those cases have not yet been fully disclosed, and that in one of those cases the Magistrate supported the Hindus.

Sir Charles also considers it a crime on the part of the Sabhas that they have provided asylums for cows that wander away or are uncared for. Yes, the jaundiced eye sees everything yellow.

Sir Charles also considers it a crime on the part of the Gorakshani Sabhas that they collect subscriptions from the Hindus for the protection of cows, and that they have made arrangements for the excommunication of those Hindus who will not contribute money in aid of that cause. We are not sure whether this statement about excommunication which Sir Charles has certainly made on the authority of the guilty officials is true. But even if this be true, the Gorakshani Sabhas cannot be in any way blamed. How can the Sabhas be blamed for the arranging for the excommunication of those Hindus who clearly fail in their duties as Hindus by refusing all aid in the work of the protection of cows which to all true Hindus are objects of worship? How can those Sabhas be blamed when they have not excited the Hindus against the sacrifice of cows by the Musalmans in obedience to their religion or collected subscriptions for opposing such sacrifices?

We cannot, however, help suspecting that Sir Charles has privately censured those officials whose actions he has publicly defended in his resolution, and we hope that the officials will be more careful in future.

III.—LEGISLATIVE.

31. The *Hitavadi* of the 31st August approves of the election of the Maharaja of Darbhanga in MaharaJa of Darbhanga to represent Bengal in the Viceregal Council. Independent and influential men like the Maharaja are the best representatives of this country and are the ornaments of the Legislative Councils.

HITAVADI,
Aug. 31st, 1898.

IV.—NATIVE STATES.

SAMAY,
Sept. 1st, 1893.

32. The *Samay* of the 1st September has the following :—
 The Sambar lake formerly belonged to the Maharajas of Jaypur and Jodhpur. The English Government, very cleverly or following the principle of 'might is right,' took a lease of it for 40 years, stipulating to pay the Maharajas one-fourth of the profits from the lake, the Maharajas paying the cost of its working. Now, the first 40 years of the contract is over, and the second 40 years is on the point of expiring, and yet the Maharajas have not got back the lake. The English make a net profit of nearly four crores of rupees annually from the lake. Thus the value of the lake, calculating it as such value is calculated in Rajputana, amounts to 85 crores of rupees. The English enjoy this very valuable property, and pay the nominal sum of Rs. 40,000 annually to the two Maharajas.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

CHARUVARTA,
Aug. 28th, 1893.

33. The *Charuvarta* of the 28th August says that a portion of the land distress in the Mymensingh in the Mymensingh district which used in former days to be exclusively devoted to the cultivation of the *aus* crop is now utilised for cultivating jute, and the outturn of the *aus* crop has therefore considerably fallen. Moreover, the raiyats' practice of not sufficiently manuring the *aus* lands has told materially on the yield of that crop. The distress of the people can therefore be well guessed when even the small produce of the *aus* crop has been destroyed by the floods. Not more than a fortnight ago a hundred maunds of paddy sold for Rs. 200, but now the price in Sherpur and adjoining places has risen from Rs. 235 to Rs. 240, and at Bhati to Rs. 250. Last year's scarcity left people with little moveable property in their possession, and they know not how to manage to pass through this year's distress. The distress would not have been so severe in this district if the whole produce of the *aus* crop had remained for consumption in the district itself: but no, a brisk export trade is going on in Mymensingh, which has considerably raised the price of rice. The writer is sorry to see that the rich traders of Mymensingh who were so kind to poor people in the last year's scarcity are not stirring themselves in the present distress. If the export trade of the district is not diminished, and Government does not come forward to relieve the distress, the people will be reduced to sore straits.

SAHACHAR,
Aug. 30th, 1893.

34. The *Sahachar* of the 30th August publishes the following letter on the subject of the scarcity prevailing in the thana on the coast of the Bay of Bengal:—Nearly all the people of this thana are agriculturists and grow no other crop except paddy. And as the paddy crop failed here last year, as well as the year before last, the agriculturalists are now in great distress. They managed to live somehow last year, but this year they have absolutely no means of subsistence. Many of them have left their wives and children and gone elsewhere in quest of employment, and these helpless women and children are begging from door to door. But it has now become difficult to get alms of rice, and people are living on herbs, *kachu* (a sort of root) and boiled leaves of trees. And they cannot season this food with a little salt; for, though salt can be easily manufactured from the earth in front of their houses, the laws of a benign Government prevent them from doing so. What with starvation and what with eating bad food, the people have been reduced to skeletons and brought to death's door, and many have already died.

HITAVADI,
Aug. 31st, 1893.

35. A correspondent of the *Hitavadi* of the 31st August says that distress has appeared in places within the jurisdiction of the Sripur outpost of the Magura sub-division of the Jessore district. He visited several villages and met with a number of emaciated people.

He thinks that probably 5 per cent. of the people of the thana cannot get two meals a day, and many are probably starving. Deaths from starvation have not yet occurred, but this state of things cannot last long, and distress will go on increasing till the month of Kartik. Government ought to open relief

works. The cost of feeding the people of the thana for two months will be nearly Rs. 2,000. If Government cannot spare this money, charitable people ought to supply it.

36. The *Sanjivani* of the 2nd September publishes the following reports of flood, distress, &c.:—

Reports of flood, distress, &c.

SANJIVANI,
Sept. 2nd, 1893.

(1) *Dacca-Bikrampur-Bhagyakul*.—The middle and lower class people are in great distress. Rice is selling at Rs. 5-8 per maund, and its price is fast rising.

(2) *Tippera-Raypur*.—The water is rising, bringing down houses, and doing considerable damage to property. The people cannot get their paddy, wood, &c., dried, and are therefore starving. The prohibitive price of rice, Rs. 5-4 to Rs. 5-8 per maund, is compelling many people to starve.

(3) *Noakhali*.—About 14 annas of the *aus* crop and 12 annas of the *aman* crop in Begumganj, Ramganj and Lakshmipur in the Noakhali district have been destroyed by the heavy rains. Famine is staring the people in the face. Rice is selling at 7 to 8 seers per rupee, and paddy at 12 to 13 seers per rupee. Most people are living on one meal a day, and some are getting meals on alternate days, and some again can scarcely get a meal for days together. The people being mostly ignorant have not made their condition known to the District Magistrate, who is therefore totally ignorant of their condition.

(4) *Dacca-Bikrampur-Bejgaon*.—The rains have not yet ceased. The sudden rise of water destroyed the *aus* crop, and the little that was harvested is rotten in the incessant rains. The *aman* plants, too, have been destroyed. Houses are coming down and rice is selling at $7\frac{1}{2}$ to 8 seers per rupee. Poor *bhadra* families are getting only one meal a day, and destitute women are swimming over from house to house for cooked rice and rice gruel. Isolated cases of cholera are also cropping up. But even in this time of distress the chaukidari tax is being scrupulously collected.

(5) *Mymensingh*.—Most parts of the Netrakona and Kishorganj subdivisions are under water, and the distress of the people is indescribable. The *aus* crop has been totally destroyed, and there is little prospect of the *aman* crop. Famine is imminent. Rice is selling at Rs. 5-8 to Rs. 5-12 per maund. In the *Calcutta Gazette*, however, rice is said to be selling here at 9 to 10 seers per rupee. The Mymensingh Association should move in the matter.

(6) *Faridpur-Palang*.—The scarcity at Palang is becoming severer. Rice is selling at Rs. 4-14 per maund. Those among the cultivators who have reaped some *aus* or jute get two meals a day; but about 14 annas of the people get one meal a day, or a meal at intervals of two or three days.

37. The *Bangavasi* of the 2nd September says that severe scarcity has broken out within the jurisdiction of the Gounadi thana in the Backergunge district, and the District Board has sanctioned Rs. 4,000 for relieving the

BANGAVASI,
Sept. 2nd, 1893.

Relief measures in the Backer-gunge district.

distress. But the Sub-Deputy Collector, who has been entrusted with the distribution of the money, is refusing to give anything even to women and children because they will not work. This action of the Sub-Deputy would have surprised no one if he had been a European; but being a native of the country, and knowing full well the customs and prejudices of the people, he should not certainly expect middle class people to consent to work as labourers in order to earn a livelihood. Even the Famine Commission had to admit that it would be idle to entertain such an expectation. People who are so devoid of common sense should not be entrusted with the execution of relief measures.

38. The same paper says that the floods have caused great distress in the Faridpur district. The Sub-divisional Officer of Madaripur some time ago admitted the existence of scarcity, but he has since changed his opinion,

Relief measures in the Faridpur district.

because the people when asked to earn a living by labour, namely by cleaning tanks, *beels*, &c., of weeds (*dhap*), declined to do so, and wanted *takavi* loans. The Sub-divisional Officer ought to have considered that the people who came to him for relief were mostly agriculturalists who could not work as labourers without compromising themselves among their caste men, and that the allowance of five and eight pice fixed for them if they consented to work as proposed by him was not sufficient to enable them to live from hand to mouth.

BANGAVASI.

BANGAVASI,
Sept. 2nd, 1893.

39. The same paper has learnt that the people of Basantapur, Ganpati, Punka, Sitalpur, Chakdaha, Chardaha and several Distress in the Khulna district. other villages within the jurisdiction of the Kali-ganj thana in the Satkhira sub-division of the Khulna district are in great distress, as they hardly get even one meal a day. Most of them are living on greens, vegetables and roots.

DACCA PRAKASH,
Sept. 3rd, 1893.

40. The *Dacca Prakash* of the 3rd September has the following on distress in East Bengal:—

Distress in East Bengal.

People have hitherto managed to live by pawning and selling their household furniture, and are absolutely without any means of subsistence now. So if they do not receive help from Government, they will die in large numbers. Government should distribute relief out of its Famine Fund, and if there be not enough money in that fund, it should ask rich people to contribute their quota, which they will be very willing to do if only a hint to that effect is dropped to them by Government. Considering the nature of the scarcity which has appeared in the country, the adoption of prompt measures for its relief has become indispensable, and many lives may be saved by Government's passing the following orders:—

That people having extra supplies of grain in their houses should, after keeping the quantity necessary for their own consumption up to the month of Kartik, be required to sell the remainder—if rice at 10 seers; if paddy at 15 seers per rupee. The mahajans should be required to keep only a portion of the goods pawned with them, so as to cover the money actually lent by them, plus one-fourth of that sum as interest, and to return the rest to the mortgagors. As the necessity of purchasing rice at a high price throughout the year has left no money in the hands of many people, they will be unable to purchase rice even at a cheap rate. These people should either have loans of money or get rice gratis. Government should establish relief centres at convenient places, and entrust Deputy Collectors, Police Inspectors and Honorary Magistrates with the distribution of money and rice. The people of Dacca have been emaciated by last year's famine, which cost the lives of 18,000 men. They will therefore be unable to stand scarcity much longer this year, and special arrangements should be made for them.

A correspondent says that in some of the villages within the jurisdiction of the Nawabganj thana in the Dacca district, people are living on *kochu*, *ghechu*, and such like things. A list containing the names and addresses of some of these people is then given. If the time for helping the villagers has not come, one does not know when it will come. The people of the village of Kalapoka are suffering from scarcity, and Babu Radhanath Saha of the place has opened an *annasatra* for their relief. Other rich people have also come forward to supplement the efforts of Radhanath Babu. But how will the people of other villages fare?

Another correspondent says that the floods having submerged the low-lands in the district of Mymensingh, the outlook of the crops has become a gloomy one. In some places rice is selling at $5\frac{1}{2}$, 6, $6\frac{1}{2}$ and $7\frac{1}{2}$ seers per rupee. In Netrakona and Kisorganj it is selling at 7 rupees a maund. The floods have destroyed the *aus* crop, and yet the Sub-divisional Officers apprehend no famine or scarcity, and have made a report to that effect to the District Magistrate. During the last famine Mr. Phillips, not minding whether Government would be pleased or displeased, boldly reported the real condition of things, but there is no hope that the new Magistrate will do the same thing.

A third correspondent says that severe scarcity prevails in Bikrampur, where rice is selling at Rs. 5-8 a maund. At some places it is selling at 5 or 6 seers per rupee. Poor people cannot procure a meal even at intervals of two or three days. Thousands of people will die if prompt measures of relief are not taken. The Deputy Magistrate and the local people are trying to help the distressed, but their efforts, if not supplemented by those of the general public, will not be sufficient in the present case.

Two poems on the scarcity in Bikrampur are given.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 4th, 1893.

Distress in the Noakhali dis-trict.

41. A correspondent of the *Dainik-o-Samachar Chandrika*, of the 4th September, says that the people residing within the jurisdiction of the Lakshmipur thana in the Noakhali district are in great distress owing to the

failure of the crops. The money-lenders are refusing to lend money, and most people are starving or living on insufficient meals. Thefts of grains, cocoanuts and betelnuts have become very common, and even cooked rice is being stolen. The police are unable to check these thefts. Lately the District Magistrate came on tour and was made acquainted with the condition of the people. But he replied that there could be no distress in the country, as the last census showed a large increase of population, which could not have taken place if the people had to live on insufficient food. His second argument was that during distress people die in large numbers by eating noxious food of various kinds, but heavy mortality of this kind was not yet observable in the country. It is idle to expect any relief from the Magistrate after this. It is hoped that Government will make an enquiry into the condition of the people in these parts, and adopt timely relief measures or large numbers of men will die of starvation.

42. The *Dacca Gazette* of the 4th September Reports of distress, &c. has the following reports of distress, &c.—

DACCA GAZETTE,
Sept. 4th, 1893.

(1) Cholera cases are occurring in Dacca, and two or three deaths from this disease are occurring every day. People say that this outbreak of the disease is due to scarcity.

(2) Rice is selling in the Kishoregunge sub-division of the Mymensingh district at six seers per rupee. The people are in great distress. It is not known whether the District Magistrate is aware of the condition of the people.

(3) The people of Chandpur in the Tippera district are suffering from extreme scarcity. Rice is selling at seven seers per rupee. A correspondent says that most people are living on one meal a day, while a large number of men do not get even one meal every day.

Babu Govinda Chandra Basu, zamindar of Karaitala, is giving relief to the distressed people in various shapes.

43. The *Sulabh Dainik* of the 5th September says that, in view of the Relief of distress in Kotalipara severe distress prevailing in Kotalipara in the in the Faridpur district. Madaripur sub-division of the Faridpur district, the District Magistrate assured the people that he would order the District Board to advance loans. Some time later the Sub-divisional Officer visited Kotalipara and told the people that no loans would be advanced, but that those who would consent to perform manual work in the shape of cleaning ponds and tanks of silt, weeds, &c., would be paid for their labour. Of course, the people who wanted relief being mostly cultivators could not consent to work like coolies, and the Deputy Magistrate's proposal fell through. It is said that the Magistrate's order to the District Board to advance loans could not be carried out, because the Commissioner, acting upon the Famine Code framed by Sir Charles Elliott, refused to give his sanction to it. The writer then appeals to Sir Charles Elliott in the following terms:—“O, Sir Charles Elliott, it is owing to you that thousands of emaciated starving men and women failed to get any relief from Government. What an evil moment was that when you set foot in Bengal and ascended its throne that in times of distress its people should be refused loans by Government and be told to live on *kesur*. No, the people of Bengal will never forget your name.”

SULABH DAINIK,
Sept. 5th, 1893.

44. Babu Kamakshya Charan Bandyopadhyaya, medical practitioner, Distress in Bikrampur in the Munshiganj Post Office, in the Dacca district, writing in the *Dainik-o-Samachar Chandrika* of the 6th September, says that famine has made its appearance in Bikrampur in the Dacca district. Rice is selling at Rs. 5-8 per maund, and paddy at 11 to 12 seers per rupee, and the prices of both paddy and rice are rising. People get a meal at intervals of two or three days, and some people do not get even that. No one can say what the condition of the people will become if this state of things continues for a few days more. Large numbers of people who have had nothing to eat for two or three days are coming daily to Munshiganj town. Babu Krishna Mohun Mukerji, Judge of the Small Cause Court, fed the starving people one day, and some other people did the same thing. But people cannot live in this way for a whole year. Babu Sris Chandra Ghosh, Deputy Magistrate of Munshiganj, is doing his best to relieve the distress. But the money he has collected by subscription will be sufficient for relieving distress in only two or three villages. It is hoped that the people of the whole province will come forward to save the distressed people of

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 6th, 1893.

Bikrampur. Subscriptions may be sent either to the Deputy Magistrate or to the correspondent, and not even a pice will be refused or rejected.

VI.—MISCELLANEOUS.

SAHACHAR,
Aug. 30th, 1893.

45. The *Sahachar* of the 30th August has the following in the course of
The true cause of the riots. an article headed "Russia's hand in the future
danger":—

A Russian spy, named Muradoff, has been arrested at Quetta. There can be no doubt that he is a resident of Bokhara and has come to this country as a Russian spy with the object of hatching troubles. The Mullahs of Bokhara have great influence over a class of Indian Mussulmans. Some of them were the originators of the Wahabi troubles. It is their mission to denounce the British Government as an enemy of the Mussulmans. Hitherto the operations of these men were confined among the wild frontier tribes, and subscriptions from all parts of India used to be sent to them. As Government knows, this practice of sending subscriptions in aid of these Mullahs has not yet been put a stop to. But now that the Military Officers of Government are keeping a strict eye upon the frontier tribes, these Mullahs are trying to shift their place of operations and to make the heart of India the centre of religious bigotry. Now, the British Government never did any harm to Bokhara, nay, it showed sympathy with Bokhara on many occasions. Why then are the Mullahs of Bokhara going about spreading disaffection against it? The mission in which these men are engaged is a costly one, and whence do they get their supplies of money? What interest has Bokhara in fomenting quarrels between Hindus and Mussulmans? Government should not laugh, for it is not a matter to be laughed away. It is now three years the writer of this paper, while out on his morning walk, used to meet with a man dressed like an Afghan at Maniktola, a quarter of the town inhabited by nearly 10,000 Jolas, men of that low class among Mussulmans who did so much rioting at Balia and Azamgarh this year. Now this man had a European shirt under his Afghan cloak and used to disappear as soon as he saw the writer. The writer brought this to the notice of the Commissioner of Police, but two days after that the man made himself scarce as if he had got secret information of what was going on in the Commissioner's office. Government should enquire into these things and not blame the Gorakshani Sabhas. Russia has adopted in India the same policy which it followed in Turkey. The fact is, these riots between Hindus and Mussulmans are the work of Russian spies, and Government should remember the Bulgarian massacres in this connection. England has committed a great mistake by occupying Egypt. Its occupation coming close upon that of the island of Cyprus on the termination of the Russo-Turkish war, has enabled Russia to pose as the friend of the Sultan of Turkey and the protector of the Mussulman community all over the world. And Russia will gain its object if it can make the Hindus believe that Government is not well disposed towards their religion and is now oppressing them simply because it dislikes them and loves the Mussulmans. It is now for Government to consider what it should do. Sir Charles Crosthwaite and his officials are all finding fault with the Gorakshani Sabhas; but have these Sabhas ever said anything against Government? These riots, for which the officials are making the Sabhas responsible, are being caused by Mullahs from Central Asia, who are the spies of Russia. The Russians know how to get work done by the people under their rule. But the English do not trust anybody, and their policy of distrust always plunges them into war and discord. Government is spending money lavishly in the north-western frontier of India, in Gilgit, Hunza, Chitral and other places, has established a large cantonment at Quetta; and yet when it will have to fight Russia, not a single soul will remain on its side on the western bank of the Indus. Russian spies are everywhere trying to make people understand that Russia is their friend. But it is very difficult to win over the Hindus, for they know that England has given them a new life and that under her rule the Hindu religion has become alive again. The Russian spies now want to shake this belief of the Hindus. These men are doing their best to make the Hindus and the Mussulmans of India look upon the English as their enemies, and Russian gold is being freely distributed for the purpose. Misled by his

officers, Sir Charles Crosthwaite has held the Hindus responsible for the recent riots, and the Anglo-Indian press has attacked the Hindus on the same ground. Now, at this juncture the writer asks every one in the name of England, India and the Maharani, to consider the cause of these riots. The country is in great danger, having two great hostile powers on its two frontiers, and it behoves Government to baffle the machinations of Russian spies by vindicating its reputation for justice and impartiality. The country is ready to help it in this work.

46. The same paper has the following :—

Connection between the Civil Service question and the question of the riots.

The *Pioneer* says that if there had been Bengali officers in Bombay they would have been able to put down the disturbances there in a cool and fearless manner. This, though meant to be a sarcasm,

SAHACHAR,
Aug. 30th, 1893.

gives expression to a truth. The *Pioneer* has a suspicion that a statement like the one which it has made in jest will be actually made in earnest by one man or another, and it has therefore hastened to give a ridiculous complexion to what might be put forth as a very plausible idea. Something like this trick is played by naughty boys, who, while actually stealing sweetmeats from a room, try to assert their innocence by anticipating the charge which is likely to be brought against them by their mothers by saying : “The sweetmeats have been stolen by some one else, but mother is sure to say that it is we who have done it.” But, in the present case, the independent journal of Allahabad has overshot its mark ; and no one is likely to be misled by its ridicule. It is said that natives lose their heads in times of emergency, and European officers are therefore indispensable to Government. They said this when it was proposed to appoint natives as railway drivers. But is it true after all that natives lose their heads, while the Europeans keep themselves cool and collected in times of danger ? To begin with the railway service. Is it not a fact that most of the railway accidents happen through the fault of European drivers ? Can any native driver be named whom a sudden emergency brought to his wit’s end ? In 1857 did the European officers of Government anywhere show greater coolness in danger than the native officers ? Is it not a fact that at Agra and other places the European civilians got confounded at the first news of danger ? Can any European civilian be named who in 1857 preserved the peace in the name of the Maharani in the same way as the Bengali gentleman Babu Peari Mohun Banerji did in the district of Allahabad ? Then, again, the officers of Government are better educated than those of the Native States, and yet how is it that not only no religious riots occur in those States, but the Hindus and the Mussalmans in those States freely take part in each others’ religious festivities ? The fact is that, as the *Pioneer* must be aware, the riots were caused by the European officers of Government, who let the disturbances take place in order that they might get credit for putting them down while still in an incipient stage, and thereby justifying in the eyes of Government their own employment in its service in large numbers. It was by acting in this way that the officials tried to prove Mr. Paul’s Civil Service Resolution a mistake, but the course the events took defeated their ends. They failed to restore peace, and the heads of the different Provincial Governments had to seek the aid of the leaders of the people in removing the misunderstanding which existed among their followers. Sir Charles Crosthwaite charged the Hindu zamindars with being secret rebels, and yet in the same breath he asked them to use their influence in removing the causes of misunderstanding between the two peoples. It is said that the people, specially the martial races, respect European officers more than the native officers. If so, why did the European officers fail to keep the peace by using their influence over the people ? The writer is of opinion that there would have been no riots if there had been Native Magistrates at the places where riots broke out. In Bombay, for instance, there would have been no riot if instead of Mr. Vincent Khan Bahadur Akbar Ali had been the Commissioner of Police. The Khan Bahadur would have called the Sardars of both the peoples together and arranged for a prevention of disturbances. Mr. Vincent himself admits that he had previous information of the impending riot, and yet he remained indifferent, placing his whole trust in the police and the military. If there had been Native Magistrates at Halsa, Azamgarh and other places, they would not have permitted the slaughter of cows in new places, and induced the Hindus to

respect old Muhammadan custom and usage. The European officers keep aloof from the leaders of the people and do not go to them except under very pressing necessity. They are, however, ignorant of the language and the condition of the people. In their self-sufficiency they think that what they do is the best that could be done, and their method of ruling is displaying force and dealing out threats. To induce the people by means of argument or persuasion to do a thing is considered by them as derogatory to their prestige. They know only to pass orders; but as the country is advancing the people have commenced to question these orders, and as a consequence these European officers can no longer compete with native officers in the matter of a judicious exercise of power. The interests of the Empire, therefore, demand a larger employment of native civilians.

SAHACHAR,
Aug. 30th, 1893.

47. The same paper has the following:—

A memorial to Lord Lansdowne will retire from the Viceroyalty in December next, and some people have become anxious to get up a memorial in his honour. But

does His Excellency stand in need of any memorial? Will not his doings in regard to Cashmere, Manipur, Bhupal, Rewa, the Jury Notification, the Public Service Commission, the Currency Legislation and the granting of compensation allowances to the European members of the Service be a sufficient memorial of him? The Simla people have eaten many dinners at His Excellency's cost, and they alone should pay for a memorial in his honour. The Indians cannot certainly join such a movement. But then there are among them not an inconsiderable number of flatterers.

SAHACHAR.

48. The same paper refers to the protest of the Madras Mussalmans against Mr. Paul's resolution, and writes as follows:—

The Madras Mussalmans on
Mr. Paul's resolution.

It is no wonder that in a large country like India there should be some difference of opinion on

the subject of the resolution. A perusal, however, of the resolutions passed by the Madras Mussalmans will make it clear that they are under the influence of a European clique. Why say that Bengali Brahmins, Parsis and Marhattas will monopolise all posts under Government if the Civil Service Examination is held in India? Are the Mussalmans inferior to any of these races in learning and intelligence? The Madras Mussalmans have expressed a fear that the holding of the Civil Service Examination in India will tend to reduce the European element in the service, and it is here that the hand of a European clique is visible. Have the Mussalmans who once governed so large a part of the world and taught civilisation to Europeans become so worthless? The writer cannot believe this. The movement of the Madras Mussalmans must be the doing of the Anglo-Indians.

BHARAT MITRA,
Aug. 31st, 1893.

49. The *Bharat Mitra* of the 31st August cannot endorse the opinion

The cause of the cow-slaughter that the *Gorakshani Sabhas* are to be held responsible for the cow-slaughter quarrels, and says that it is the shortsightedness of the officials which is responsible for these disturbances.

SAMAY,
Sept. 1st, 1893.

50. The *Samay* of the 1st September has the following:—

Class and caste jealousies increasing in India. There can be no doubt that ill-feeling between different castes and sections of the people still

exists in full force in this country. Events are daily and hourly occurring which show that such ill-feeling is not yet gone. Even the educated classes are not free from it. It was not so before the rise of the Hindu revivalists, and it is they who are chiefly responsible for this reawakening of jealousies. Take the two following examples:—

(1) A high educational officer one day called together his subordinates and asked them to consider whether or not it was desirable, on grounds of religion and morality, to prohibit Brahman students from saying 'good morning' to their teachers of the Kayastha caste. It was his wish that Brahman boys should not greet in this way their teachers of the non-Brahmanical castes; but as some one among his subordinates entered a strong protest against the proposal, saying that its adoption would make it difficult to keep unruly boys under control, the chief felt ashamed, and the proposal was dropped.

(2) In a Calcutta college a teacher, who is an idolator, severely rebuked a monotheistic pupil of his on account of his religious creed and also attacked

the sect to which he belonged. The boy protested, and the teacher had to leave the class in confusion. If the pupil had been a Mussalman, there would have been a fight between him and the teacher.

In conclusion, the writer entreats the educated classes to bury these jealousies, as otherwise neither the Congress nor the Indian Association will be able to do any good to the country. It is the interest of the European officers of Government to increase jealousies and antipathies between different sections and different castes of the same section of the people, and they often direct their efforts to that end, but the educated classes should remember that these mutual differences will prove the ruin of India, and they should act accordingly.

51. The same paper has the following:—

The Civil Service Despatch.

It is clear from the Secretary of State's Civil Service Examination despatch that His Lordship

SAMAY,
Sept. 1st, 1893.

openly asks the Government of India to give their opinion against Mr. Paul's proposal. There can therefore be no doubt that, acting at the instance of higher authorities, the Government of India and the Civil Servants under them will declare themselves against the Resolution of Parliament. The Civilians are now all in all in the country, and they cannot remain indifferent at the prospect of a curtailment of their powers and privileges. Parliament should be informed of the character of the Secretary of State's despatch.

52. The *Sudhakar* of the 1st September has the following:—

The cow-slaughter quarrels.

During the last seven hundred years the

SUDHAKAR,
Sept. 1st, 1893.

Mussalmans have offered cow-sacrifices in this country without any opposition from the Hindus. The cow was in the past as great an object of worship in this country as it is in the present, only the Hindus of those days having had a far purer and warmer zeal for their religion, and, having been also far better Hindus than their present descendants, tried to observe the religious injunction about the worship of the cow rather by taking good care of the animal than by seeking to prevent its slaughter by the Mussalmans. As for the present race of Hindus, they neglect to take care of cows, and some of them even eat cow's flesh as a rare delicacy, and yet these men are opposing cow-slaughter by the Mussalmans with might and main. It is matter for deep regret that knowing all this the leaders of the Hindu society should take no steps to put a stop to the wrong that is being done to the Mussalmans by the members of their own community. No religious practices of the Mussalmans can be so offensive to the Hindus as some of the religious practices of the Hindus are to the Mussalmans. The Hindus are a merry people, while the Musalmans are stern and austere. The Hindus make music at their worship, a practice which the Mussalmans studiously avoid in all their religious celebrations. The Mussalmans do not kill cows within Hindu houses or Hindu temples, aye, not even before the eyes of the Hindus, why should the Hindus then object so much to cow-slaughter?

The Hindus are idolators, while the Mussalmans abhor idolatry, and consider iconoclasm a superior virtue, and yet the Mussalmans neither interfere with the idol worship of the Hindus, nor in any way insult Hindu idols or temples. It is a matter of deep regret that, in spite of this forbearing and conciliatory conduct on the part of the Mussalmans, the Hindus should oppose their practice of cow-sacrifice, a practice which is with them a religious duty.

The only excuse of the Hindus for opposing cow-slaughter is that, as the bovine race is very useful to mankind, their slaughter cannot but prove injurious to them. But once grant that this line of argument is right, and the Mussalmans will be able to point out many social and religious practices of the Hindus the abolition of which could be called for in the name of humanity with far greater justice and reason. To take one instance. The absence of widow-marriage among the Hindus is perhaps more injurious to humanity in its consequences than would be the destruction of the entire bovine race in one day. Who can say how many cases of foeticide take place in Hindu society in consequence of this prohibition of widow-marriage? Supposing there to be annually one case of foeticide among every 5,000 Hindus (which is a perfectly safe percentage), 36,000 human foetuses are destroyed every year in India. And what efforts have the Hindus, who are so solicitous to protect a common beast, ever made to prevent this large destruction of human life?

The Gorakshani Sabhas, established by Sriman Swami and others, are the main cause of the disturbances that are now taking place in the country. It

may safely be said that the object of these Sabhas is not to prevent the destruction of cows by the Hindus, but to put a stop to their slaughter by the Mussalmans. Considering that beef is an article of food with the Mussalmans, every effort made by the Hindus to put a stop to cow-slaughter by the former is not only an unjust but also an illegal proceeding.

Sriman Swami, aided by other Hindus, is openly exciting the Hindus against cow-slaughter. In order to gain their ends these men are adopting various methods of agitation. Some of them are holding public meetings, others are lecturing in different parts of the country in the guise of *sannyais*, and others again are writing articles in the newspapers. Some friends of the bovine race have even gone so far as to call upon the zamindars, in manifestos published in the newspapers, to prevent cow-slaughter within their respective zamindaris. The Hindus have thus sown everywhere seeds of mischief which have now sprouted forth into a crop of riots and disturbances. There is no hope for peace in the country so long as these poison trees, the Gorakshani Sabhas, are not uprooted. We therefore entreat educated Hindus to persuade these agitators against cow-slaughter to stop their unjust agitations.

The chief duty of a Government is to see that the different communities living under it are friendly to one another or at any rate live peacefully. We therefore humbly entreat the Government to put a stop to the oppression of the Mussalmans by the Hindus by legislative enactment. If this is not done, the Mussalman community will be greatly injured by the inhuman oppression of the Hindus. The Hindu Editors of newspapers are laying the blame for the quarrels between the Hindus and Mussalmans at the door of the Government as well as of Englishmen. But this is an utterly false charge. A number of misguided educated Hindus are the cause of all this mischief. But it is the Hindu Editors who are mainly responsible for these disturbances. Whenever they speak of cow-slaughter they one and all say that for a Hindu it is a most virtuous act to put a stop to it. No wonder, then, that their ignorant co-religionists should strongly oppose cow-slaughter. The leaders of the Hindu community should now re-establish peace in the country by dissuading their co-religionists from their present agitation against cow-slaughter.

SUDHAKAR,
Sept. 1st, 1893.

The *Amrita Bazar Patrika's*
charge against the Mussalmans in
connection with the riots.

53. The same paper defends the Mussalman community against the charge of aggressiveness brought against them by the *Amrita Bazar Patrika*:

According to the *Amrita Bazar Patrika*, the fact that the Muhammadans sacrificed cows this year in places where they never sacrificed them before is a proof that it is they who took the aggressive in the cow-slaughter riots. The *Patrika* says that it was cow-slaughter in new places which offended the Hindus and thus led to the riots. Now the history of cow-slaughter under the British rule is as follows:—The English Government when first established vested the zamindars with enormous powers, and the Hindu zamindars took advantage of this circumstance to prohibit cow-slaughter within their zamindaris. But these zamindars never succeeded in preventing their tenants from eating beef. Their tenants have always sacrificed cows in neighbouring Mussalman zamindaris and thereby procured beef for themselves. But the tendency of British legislation in this nineteenth century is to encourage every British citizen to assert and protect his just rights. English officers are always ready to respect the freedom of all classes of people in this country—rich and poor, high and low. Mussalman tenants have now come to know that they have every right to sacrifice cows in their houses, and this is why there has been cow-slaughter this year within Hindu zamindaris.

Another consideration will also show that this cow-slaughter in places where cows were never slaughtered before is a thing that cannot be now avoided. The last Census Report shows that the Mussalman population of this country is increasing. But as the area of the country remains what was before, it is clear that Mussalmans now live in places where Mussalmans did not live before, and consequently did not offer cow-sacrifices. What more natural then that the Mussalmans occupying new settlements should offer cow-sacrifices there?

The Mussalmans should know that the English Government in India has fixed for itself certain definite principles of action, and that it cannot do the Mussalman any favour in contravention of those principles. The Mussalman should therefore trust to sturdy self-reliance and not to favour or flattery for their

advancement. Let them once determine upon that course, and their national advancement will be an assured thing. The Musselman community should also be taught by lectures and printed tracts the importance of studying the English language. When the Mussalmans will act in this spirit, we shall be able to say in the glowing language of Milton:—We think we see before us a noble and puissant nation rousing itself from its long slumber like an eagle that mews its mighty youth and looks steadily at the sun to purge its long-abused eyesight in that fountain of glory, and thereby silencing for ever the envious clamour of jays and sparrows like the *Amrita Bazar Patrika*. Musselman brethren! you should now be up and doing. You ought not to live a life of such degradation. The followers of the noble religion of Islam must occupy a high place in the world. They possess every advantage. Their present miserable condition is owing to their neglect of the dictates of Islam.

Mussalmans! rise from your slumber, rub your eyes and strain them and look at your present degradation. Make your hearts larger. In order to improve the present condition of the Mussalmans every one will have to work and sacrifice his own interests, and many will have perhaps to give everything they have. Without it no people can become great. These sacrifices are the signs of national progress and national greatness. If you wish to see the progress of the Musselman community, if you wish to advance your sons and grandsons, if you wish to be no longer despised and trodden upon, you should know that you will have to give everything for the Mussalmans, and you should be prepared to act in that spirit.

Sir Charles Crosthwaite's Azamgarh speech.

54. The same paper publishes a Bengali translation of Sir Charles Crosthwaite's Azamgarh speech.

SUDHAKAR,
Sept. 1st, 1893.

SANJIVANI,
Sept. 2nd, 1893.

55. The *Sanjivani* of the 2nd September has the following:—

The District Engineer of Motihari and his clerks.

It is said that Mr. Sealy, District Engineer of Motihari, lately gave his whole office a sound flogging with his whip, because one of his clerks

made a mistake in the course of his work. But was there not a single man in that flock of sheep, the *keranis* of the office, able to teach Mr. Sealy a lesson on the spot for his high-handedness? One of the clerks laid a charge against Mr. Sealy, and the Magistrate fined Mr. Sealy Rs. 10. Matter for congratulation, certainly, in the times we are living in. But will Mr. Sealy say that he himself never makes a mistake, and, if he says no, will he consent to be flogged every time he commits a mistake? Indeed, the properest thing for the clerks to have done after the flogging was to retaliate on Mr. Sealy on the spot. The Indians cannot expect to avoid insult and oppression at the hands of any body who pleases to insult and oppress them, until they learn to take revenge with their own hands, and thus show that they are not devoid of manly qualities.

56. The same paper says that the statement of the Madras Mussalmans

The Madras Mussalmans on the Civil Service Resolution.

that none but Brahmans and Bengalis are in favour of Mr. Paul's Civil Service Resolution is not a true statement of the case on the side of the Mussalmans,

as is clearly proved by the fact that the Mussalmans of Allahabad, Lucknow, Agra and Lahore joined in the meetings which were held in those towns to support the resolution. The number of Bengalis present in those meetings were very few indeed. The Mussalmans of Bengal have earned the thanks of the people of India by supporting the resolution.

57. The *Dainik-o-Samachar Chandrika* of the 4th September has the following about the *Mirror* and *Sahachar* newspapers:—

Two alarmist newspapers.

The *Mirror* is a paper which apprehends a universal catastrophe at almost every step. The state of the country at the present time has filled the editor with fear, and he is giving a warning to Government. He is trying to construct a gigantic bugbear out of the evils which now afflict the country, and the recent cow-slaughter riots, famine, floods and Russophobia have all been brought into requisition for the purpose. The object is to terrify and confound both Government and the people. But we do not fear such bugbears at all, and consider the riots between the Hindus and the Mussalmans as only a temporary disorder to which the body politic is subject in all States, and for which the true remedy is to be found in the adoption of a policy of strict justice and partiality.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 4th, 1893.

The *Sahachar* has outdone the *Mirror* in this respect. The *Mirror's* bugbear is still a phantom of the imagination, and has not yet assumed a tangible or perceptible form, but the *Sahachar* has seen his bugbear with his own eyes, and is anxious to show it to others. According to the *Sahachar*, the Mollahs of Bokhara have sent spies to different countries and are inciting the Indian Mussalmans on behalf of Russia. Three years ago the editor himself saw one of these spies at Maniktola in Calcutta, and this spy, it is said, disappeared as soon as the matter was brought to the notice of the Police Commissioner. From this the editor concludes that the man must have kept himself well informed of what was going on in the police office. Now, it seems to us that Maniktola being the part of the town where there are burial grounds for the Muhammadans, it was not a Russian spy that was seen by the editor of the *Sahachar* when out on his morning walk, but only the ghost of a deceased Muhammadan. Morning is the hour when many things are seen by many people, for at that hour causes are at work which are calculated to produce such optical delusions. The *Sahachar* adds that the secret spies of the Mollahs of Bokhara are moving about the whole country, and that, though the base of their operations lies on the western frontier of India, subscriptions in aid of a *jihad* are sent to them even from a far off country like Chittagong. Now, can anybody except the *Sahachar* seriously believe utterly unfounded statements like these? The editor, it seems, is still in the habit of dreaming of a Wahabi rebellion. Does the inspiration then come from Mr. Justice O'Kinealy? Russia, too, has been dragged into the controversy. And the *Sahachar* says that Russia is the root of all mischief, and that it is Russian money that has moved the Mollahs to incite the Indian Mussalmans to a *jihad*. But would anybody except a lunatic believe in the reality of what is seen in a dream? How can Russia expect to weaken the British Government by creating dissensions between the Hindus and the Mussalmans of this country? The English do not fear these quarrels between the Hindus and the Mussalmans. Why, not a few Anglo-Indians, wanting in foresight, are rather trying to foment these dissensions. Who does not know what the *Pioneer* and newspapers like it are doing?

What Russian interests require is that both Hindus and Mussalmans should be made hostile to the British Government, but those interests are not likely to be served by creating ill-feeling between the Hindu and the Musselman in India. If, as the result of the cow-slaughter riots, the Mussalmans had incurred the displeasure of Government in any very large measure, the riots could with some justice be attributed to Russian machination and Bokhara instigation. As it is, we do not, nor does anybody, admit the existence of the bugbear which has alarmed the *Sahachar* and led it to warn Government against what he believes to be an impending danger. For the riots between the Hindus and the Mussalmans there is no need to look for a cause outside the country, and neither Russian money nor the Mollahs of Bokhara should be held responsible for those occurrences. The fact is there are foolish and reckless people in all communities, and it is they who bring about riots like those which have just occurred in the country. And the best way of preventing such riots is for Government to follow a policy of strict justice and impartiality in the administration of the country.

58. The *Dainik o-Samachar Chandrika* of the 7th September says that while

Sir Henry Norman as the next
Viceroy of India.

the announcement that Sir Henry Norman will be the next Viceroy of India has dissatisfied the Anglo-

Indians, it has filled many people in England with

joy. The writer, however, will now say nothing good or bad about this appointment, for it is a fixed principle with him not to express any opinion about any public functionary till he has been tried and found to succeed.

URIYA PAPERS.

59. All the native papers of Orissa take a favourable notice of the

The Lieutenant-Governor's
Bankipore speech.

Bankipore speech of His Honour the Lieutenant-Governor of Bengal, and say that the leaders of

the Hindu and Muhammadan communities should

try their best to induce the members of their respective communities to show love and moderation towards one another and live together in peace and amity.

Cholera in Balasore town.

60. The *Uriya and Navasamvad* of the 9th August reports cholera in the Balasore town.

URIYA AND
NAVASAMVAD,
Aug. 9th, 1893.

61. The non-interfering policy of Government in connection with the removal of the stone statue called *Navagraha* from The Konarak *Navagraha*.

of Calcutta is approved by all the native papers of Orissa, and the remark is made that an image that is worshipped every day by the villagers should not be defiled in order to satisfy the scientific curiosity of a few learned men.

62. The *Utkal Dipika* of the 12th August is of opinion that the District Magistrate of Cuttack did not pay that attention to

The Magistrate of Cuttack and the Puri pilgrims.

the large number of pilgrims that passed through his district which Mr. Maddox, the Officiating

Magistrate of Balasore, paid to those that passed through Nulkuli, a canal station in the Balasore district. The returning pilgrims from Jagannath in Puri who passed through Cuttack and Balasore were subjected to an amount of inconvenience that was simply indescribable. The steamer companies and boat managers that issued tickets for the whole journey from Cuttack to Calcutta left the passengers midway, and exposed to wind and rain in places where neither food nor water could be had.

UTKAL DIPAKA,
Aug. 12th, 1893.

ASSAM PAPERS.

63. The *Paridarshak* for the first fortnight of *Bhadra* 1300 B.S. says that on his last tour through Sylhet Mr. Wilson

Mr. Wilson, Director of Public Instruction, Assam.

Director of Public Instruction, Assam, finished the examination of all the high schools in the district

in three hours.

The enhancement of fees has obliged many parents to withdraw their boys from these schools and send them to private schools in which, while the standard of teaching is in no way inferior to that of the Government schools, the fees are much smaller. Has Mr. Wilson thought of any remedy for this withdrawal of boys from the Government schools?

64. The same paper says that Mr. Lee recently paid a visit to Golabganj, and, finding the people there in great distress, ordered some traders to bring 50 maunds of rice there. Rice was brought, but no one could buy it for want

of money. Mr. Lee's sympathy with the people is very warm indeed.

On his way from Golabganj to Kanai's Ghat Mr. Lee may have seen people buying only roots and greens in the bazars, and he must know that they were buying these things because they had nothing else to live upon. He may have also seen paddy plants here and there on patches of high ground on the river bank, but he should not conclude therefrom that the crops are in a flourishing condition in every part of the district. He need only make a journey through the country between the Surma and the Kushiara rivers in order to be convinced how matters stand in this respect in most parts of the district.

65. The same paper says that the water is receding from high places, but the low tracts are still submerged. The Habiganj

Distress in Sylhet.

sub-division is completely under water, and business-

people there have to go about in boats. The *aus* crop is totally destroyed, and of the *aman* only a 2-anna outturn is expected. There is poor prospect, too, of the *shali* crop. The pasture lands being submerged, cattle are dying in large numbers and are being sold by their owners. The outturn of the crop *boro* on the low grounds having been rather good this year, the people of Sylhet have managed to live up to the present time. But the stock of that rice will soon be exhausted, and no one knows how people will live the remainder of the year. The authorities are requested to make a prompt enquiry into the state of things, and decide upon the measures to be adopted for averting a famine. Mr. Ward seems to be sleeping on the heights of Shillong. If a famine breaks out, the local officers, it is true, will be chiefly to blame for not adopting timely measures for averting it, but the Chief Commissioner will not be able to escape censure altogether.

PARIDARSHAK.

Mr. Lee, the present Deputy Commissioner of Sylhet, is new to the district, and does not therefore know the condition of the people thoroughly.

At the present juncture he should therefore take counsel of the old native officers in the district, Nandi Babu, Ishan Babu and Nabakisor Babu.

There is no import of rice from the adjoining districts, because there has been no *aus* crop there. But the market being still rather low in Calcutta, traders are importing rice from that place. Still the cost of transport being high, rice cannot be had in Sylhet for less than Rs. 5 to Rs. 6 per maund; and the price is expected to go up still further. The Deputy Commissioner ought to make the following enquiries, and take measurers accordingly:—

- (1) How long can a poor district like Sylhet manage to live on rice at the price now obtaining, and how many meals per day are people getting now?
- (2) Is there any likelihood of the imports from Calcutta stopping?
- (3) Whether Government can enter into arrangements with the steamer companies for the transport of rice at reduced rates of freight?
- (4) What are the places where relief works should be opened or loans should be given?
- (5) Whether the places which depend on one crop of paddy the whole year round cannot be made to take to the cultivation of some other crop?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 9th September 1893.